

liberal teachings which were held by the leaders of the new student movement. Those who were desirous of keeping the student Association within the fold of the general Y.M.C.A. were represented as regarding the leaders of the separation movement as 'Poisoning the Student Mind'.²¹ The result of such campaigning was considerable tension, which was nonetheless relatively well controlled. The conference called by the Canadian Student Council was held in Guelph, in 1920, and it voted to form the Student Christian Movement.

The negotiations by which the student groups withdrew from their affiliation with the Y.M.C.A. were all carried on with dignity and goodwill. The student secretary left the Association to become the general secretary of the new movement, and the income from endowment funds held by the Y.M.C.A. for student work was turned over to the S.C.M.

While there was a strong undercurrent of feeling in the Y.M.C.A. that this change was an unfortunate result of poor leadership on the part of National Council staff members, there was little open friction. The only occasion on which, apparently, there was any bitterness was at a special meeting of the National Council Executive, just prior to the Guelph Conference, because "information had come to hand that there was not by any means unanimity among the students as to the formation of the new student movement. Some of the student Associations, particularly those in Toronto and Winnipeg, had voted in favour of continuing their connection with the Y.M.C.A. . . ."²² The Executive were concerned because in the months before the Guelph Conference, the advocates of the new movement had been most active, while there "had not been the leadership that should have been expected in maintaining the Y.M.C.A. point of view." Further, it was pointed out that the call to the Convention was "to initiate the new Student Movement," whereas, officially, the Convention was supposed to be meeting "to consider the question of a new Student Movement."²³ On both these grounds, the Executives were, perhaps justly, indignant. In the discussion that followed, it was revealed that both Clarke and Bishop had been aware of the rising tide in favour of the new movement, and both had considered the idea of a student movement with some favour. But, whereas Clarke considered "a distinctive student movement a logical and probably inevitable development," Bishop thought provisions

could be made for "autonomous movements within the Y.M.C.A. and Y.W.C.A. . . ."²⁴ This apparently was a revelation to the Executive. Bishop had heavy administrative obligations in other areas, and since his attitude represented the kind of compromise which the Executive would likely find satisfactory, he was largely excused. A good deal of hostility was therefore turned on Clarke, only part of which is revealed in the brief comment of the Chairman:

. . . the Chairman noted the fact that the Committee had not been previously aware of Mr. Clarke's opinions and attitude towards the new Movement, and pointed out that it would have been wiser if these views had been brought to it earlier . . . as it (the Committee) rather than any individuals had to assume responsibility for the attitude of the National Council.²⁵

This meeting concluded with a decision to present to the Guelph conference the position of the Y.M.C.A. which was summarized in this way:

(1) To make clear that the thought of the National Council in regard to the National gathering had been "to consider the question of a new Student Movement." The statement that the gathering was "to initiate the new Student Movement" was issued by the Joint Committee and had been accepted by the General Secretary of the National Council on the understanding that it did not preclude the discussion of the whole question. This wording, however, had not been presented to or approved by the Executive Committee.

(2) To make clear that the National Council had not entertained any desire to relinquish the Student Work as had been suggested by inquiries that had been made. The reductions that the National Council had proposed in the Student Department staff had been for financial reasons only, and it had been the purpose of the Council to maintain the supervision at just as high a point as the support of the Student Associations and the outside constituency would make possible.

(3) To point out the possibilities of realizing within the Student Y.M.C.A. and Y.W.C.A. organization the things that were being aimed at in the new Student Movement and to urge that these be given full consideration.

(4) To suggest that some course of action be pursued which would conserve in whatever new Movement should be formed the relationship between the men students and the Y.M.C.A. Movement.

(5) To reaffirm the position stated in the previous resolution that the whole issue must be settled by the Student Associations

mittees, because of heavy commitments in other directions, could hardly afford to send paid representatives into the lumber camps. It was planned, therefore, to send packages of reading materials to these men, and campaigns to collect books and magazines were undertaken. This work was vigorously promoted in the Maritimes, where, for example, in 1907 "two and a half tons of literature" were collected and distributed to 200 different lumber camps where over 10,000 men were reported to be working.²³ Later, the Maritime Committee employed a representative for a few months each year to visit a number of these camps. In other parts of the country, local Y.M.C.A.'s employed similar representatives to visit camps in their area. The report of one such man who was sent out by the Fort William Y.M.C.A. in 1910, is suggestive of what was involved in such work:

My trip was extremely interesting and educative and lasted seven weeks. I travelled over 2,000 miles, on trains, in steamers, gasoline launches and on foot. The country was very wild, and in some places rugged. Some of the camps I found difficult of access. On one occasion I had to cross six lakes to reach one set of camps. The magazines I took were greatly appreciated. In some of the out-of-the-way places the lack of reading matter is most pronounced. With but few exceptions the treatment was most cordial. I found it necessary to exercise considerable tact. Sometimes the beaten track had to be left to attain the result. There seems to be an element of good in all men, the great trouble being how to discern and unearth it. Whenever possible I held a religious service. Sometimes a boulder was my platform and the rocks were the pews of my congregation. In all I visited about 1,300 men, from four to five hundred of whom speak English.²⁴

After the war, this work was resumed, but was now located mainly in British Columbia, where attempts were made to have lumber companies finance Association men in each of the large camps. The following report is suggestive of this development:

Arrangements have been made with the Industrial Department of the Y.M.C.A. whereby Camp Y.M.C.A.'s are to be established at the Otis Staples Lumber Co., Ltd., Camps at Wycliffe, B.C., and at the Camps operated by the Adolph Lumber Co., Ltd., at Baynes Lake, the Baker Lumber Co., Ltd., and the Ross-Saskatoon Lumber Co., Ltd., at Waldo, B.C. One secretary will devote his

entire time to the Otis Staples Camps and another will look after the camps of the three companies whose camps are all close together.²⁵

A good many of the learnings of the war services programme were now introduced into this type of work. The difference between the previous report of work in lumber camps and that which follows, is obvious:

... When I pulled into the square there were about half a dozen men in sight. I pulled out my megaphone and howled, "Well, fellows, I'm here! I've checkers, chess, dominoes and lots of other stuff to make life pleasant, and I am going to stay here for two or three days — that is unless you kick me out! Now we'll start right in."

A chap got a table out of the big bunk house for me. I put the machine on and started going. In less than an hour every man in camp was sitting around reading magazines, playing baseball, football, etc. The old gramophone went full blast until you couldn't see what record was being put on. The baseballs whizzed through the air until you couldn't tell where they were. A bunch of fellows kicked the footballs too, until it was so dark you couldn't tell where the ball was going to fall until it hit the ground. Men coming in later were told, "Say, we had a big time to-night! You should have been here!" Two fellows licked up the old nags to see what it was all about. Then we saw the balls going up. The horses nearly bolted through the bush when they saw the excitement.²⁶

Like some other aspects of the Association programme undertaken during this day, work in lumber camps died quickly and quietly. Little about its extent or nature is known today, and yet it represented another important example of the Y.M.C.A.'s effort to reach men, wherever they might be, to provide them with some of the services which the Association had discovered young men liked and appreciated, and to develop the Y.M.C.A. into the major Christian lay organization it promised to become.

6. WOMEN'S AUXILIARIES

Unlike many other phases of the Y.M.C.A.'s work, the organization of Women's Auxiliaries was less a result of Association leaders, than of the desire of women in Y.M.C.A. communities to play a part in helping the Association. The Auxili-

irregularity of their presence shall be recognized."¹⁵ Authorization for six Association officers in each division was given, and, from then on, the maintenance of an adequate force of Y.M.C.A. officers was a matter of regular military procedure. In 1917, an appeal was made by the Association for an increase in the number of Y.M.C.A. officers, and an increase of 40 per cent. in the establishment was granted, although these additional men were to be paid by Y.M.C.A. funds, and not at public expense as was the previous overseas establishment.

The volume of services undertaken could not, of course, be operated by the six men in each division overseas, nor by the secretaries available for war work in Canada. The policy was followed, therefore, of employing helpers and utilizing volunteers. In England and France soldiers were often detailed for Association work, and many of these were used in canteen operations. The Y.M.C.A. officers overseas, and secretaries at home, became executive officers, administering large operations, which might include several canteens, huts, or dugouts, varied programmes, and responsibility for relationships with army officials, chaplains, sports officers, and other related personnel. At the height of its war work, there were 275 secretaries and officers; about 650 soldier assistants; and more than 3,000 volunteer workers.

As already intimated, the Y.M.C.A. was called upon to make some important decisions regarding its relationships with other organizations and agencies during this period. On the whole, the attitude which seems to have emerged was one that implied willingness to co-operate with others in operations which could be better organized under joint auspices, without ever relinquishing the right of the Y.M.C.A. to carry on similar work independently. It is probably true that the Association would have preferred to carry on some lines independently, and that there was some justification for the feeling that other groups were anxious to "cash in" on projects initiated by the Y.M.C.A. But there is little cant or bitterness evident, and, on the whole, a recognition that such co-operative projects were inevitable. The Association had seldom been modest about its achievements, and it was not likely, at this point, to recognize that co-operative work might produce "better work" (but that such was true in the development of sports and

educational programmes was undoubtedly the case). Nonetheless, the records show a friendly and open disposition towards co-operation in most matters. There was no question of the propriety regarding such matters as including the Y.W.C.A. in its national campaign, of raising money for prisoner-of-war work and for the British National Council, of co-operating with Temperance Unions in financing certain aspects of Association war work. Nor was there any difficulty regarding co-operation with army officials in sports programmes, or with the Khaki University Committee in its education programme, although the Association retained the right to organize certain other athletic or educational features not covered by these committees.

Perhaps the most difficult relationships were with Church leaders. Some of the Chaplains felt that much of the Y.M.C.A.'s "religious work" should not be the exclusive responsibility of the Association. Various meetings overseas were held with Chaplains, including in some cases the clergy travelling under Y.M.C.A. auspices. While some Chaplains were willing to co-operate in the Association programme, the problem did not yield readily to solution. One suggestion offered by the Association was that the religious work of the Y.M.C.A. be a joint undertaking of the Chaplains' Services and the Y.M.C.A., each to appoint half the members of a committee to direct this work. This proposal was not acceptable to some chaplains who held the view that co-operation or joint enterprise in religious work was inconsistent with military regulations, according to which all religious work came under the chaplains' administration. This meant, they suggested, that no religious work could be carried on without their approval. The matter dragged on, and while there was co-operation between individual chaplains and Y.M.C.A. secretaries, no official policy was established until mid-1918, when a conference in Ottawa was held with the Director of the Chaplains' services. This led to an agreement which recognized the traditional position of the Y.M.C.A. as a part of the Church, but nonetheless insisted on the right of the Association to certain independence of action in the conduct of religious services. This was followed in October, 1918, by an agreement between the overseas Chaplains and Y.M.C.A. officials, stated in the following terms:

Y.M.C.A. buildings were erected in Canada. Even in the rising prosperity of the mid- and late-twenties, only a few Associations were able to report major capital gains. Perhaps the most important of these latter was made in Montreal, where \$1,302,907 of a \$1,500,000 objective was raised in 1928-9. Other capital campaigns were conducted and new buildings were erected in the late twenties in Kitchener, Midland, Moncton, and St. Catharines. Of these, perhaps the most notable were St. Catharines and Windsor, where buildings, to house the Y.W.C.A. and the Y.M.C.A. together, were constructed. In St. Catharines, the building was to cost approximately \$500,000, and, in Windsor, approximately \$200,000.

While circumstances were to dictate, to a considerable extent, the scope of Y.M.C.A. work in the post-war period, this was a question which was examined with some care by Association leaders. Two reports which came before the Council deserve special mention.

The first of these was a "Proposed Reconstruction Programme," recommended after considerable thought, by conferences of Y.M.C.A. officers serving overseas. This proposed programme was rooted almost entirely in the conception of the Association as an expanding organization serving all Canadians (much as the Y.M.C.A. had served all kinds of men in uniform) and representing, at a national level, many of the diverse forces concerned with "religious and welfare" programmes in Canada. The recommendations called for bold, aggressive action by the Association, and anticipated in doing so, some major developments in Canadian life. They recommended, for example, that the Y.M.C.A. be recognized as the official social agency of "the United Churches"—a move which would probably have strengthened the Association, brought the separate churches closer together, and provided a basis for common action—such as Boys' Work Boards and other agencies were to do later. There was a recommendation for "co-ordination of the National Y.M.C.A. with other social organizations," and for "the recognition of the National Y.M.C.A. as an unofficial department of social welfare for the State." Further, they urged "the organization of a National College of Social Service," designed to train men for work in the Association or allied organizations, and to be connected with the University of Toronto or with McGill University. In addition, they pressed for certain developments

within the present Association structure: for "a democratic National Association of laymen"; "a standardized National Programme," in the four areas in which the Association worked, but also including a fifth which they called "social reform." Under the last-named heading, they recommended citizenship clubs, open forums on public affairs, etc. Another proposal was made for the development of the Y.M.C.A. as a community centre for both sexes. The evils of the day they listed as lack of trained leadership, jealousy among organizations, the individualistic spirit of the age, and the division among churches. Their programme was designed, in part, to deal with these problems. They conceived a rôle for the Association somewhat like that which it assumed in the Boys' Work field—taking the lead in co-operative undertakings, giving consideration to welfare problems in the whole of Canada, and playing a part in drawing together all the organizations possible, in an effort to provide a finer, more democratic life for all of Canada's citizens.¹⁰

Certain of these recommendations may have lacked polish and perhaps some merited longer consideration of all the details involved. But the general pattern of the future rôle of the Association was distinguishable. It was one which carried the Y.M.C.A. away from primary concern with programmes within its own building, and toward a set of programmes, to be conducted in co-operation with other agencies, and to include, potentially, every citizen of Canada. Further, under the proposed reform programme, the Association would tackle broad questions of policy (e.g., social reform), would exert pressure on government agencies, would seek to draw the churches closer together.

The second report came from The Commission on Reconstruction, appointed in 1918 to study the future work of the Association, and gave detailed attention to the report of the overseas secretaries. But either because of the realities of the current Association position in Canada, or because of fundamental differences of opinion regarding the rôle of the Y.M.C.A., their report in 1920 suggested a rather different picture of the work of the Association. They began by saying that "... no substantial change from the present accepted definition (of function and scope) is called for. ..." The major recommendations called for: a continuation of the pattern

national youth conference. These gatherings, supplemented as they were with programme publications, provided a significant process for the planning and implementation of projects by young members of the Association. The first conference, held for a four-day period at Easter in 1941, drew delegates from all parts of Canada. Since 1947, the conference has been held for an eight-day period at Couchiching and has met with continuing interest and enthusiasm.

It has already been suggested that the fairly extensive formal evening educational classes reached their peak in the immediate post-war years (1919-1923), and that these gradually gave way to more informal courses in a wide variety of subjects. This was partly the result of a gradual extension of the public school system to provide for evening classes in the schools. Some of the formal evening schools in the Y.M.C.A. continued, however; the Toronto Association, for example, offered matriculation classes until 1933.

The most remarkable development in this respect, and one which represented a significant pioneering effort in Canada, was the gradual growth of the formal classes in the Montreal Y.M.C.A. into the Sir George Williams College and Schools. In 1949 this institution had an enrolment of close to 6,500 students, one of the large college student bodies in the country.

The steadily increasing enrolment in the classes offered by the Montreal Y.M.C.A. Education Department, led in 1925 to the organization of a separate unit of the Metropolitan Y.M.C.A., "The Montreal Y.M.C.A. Schools," with Business College and Matriculation classes offered during the day, and Grammar School, High School and unit courses, during the evening. The following year, the name was changed to Sir George Williams College; young women who were members of the Y.W.C.A. were permitted to register; and the growth of enrolment, number of faculty members, and equipment for laboratory courses, continued. By 1930, 1,206 students were attending the day or evening schools, and the college was well launched on a programme which included not only matriculation classes, but Arts and Science degree courses, and throughout the years the college has grown in popularity and status.

The example of Sir George Williams College was in the minds of leaders of the Ottawa Y.M.C.A. when, in 1938, consideration was given to the lack of higher educational

opportunities in that city. An Association Committee, with Dr. H. M. Tory as Chairman, organized the "Ottawa Association for the Advancement of Learning," in 1942, and opened Carleton College, the first operating unit of the Association, in the Fall of that year. At first, classes were held in the high schools; but, in 1946, a four-storey building, formerly the Ottawa Ladies' College, was secured, and a full-scale programme of day and evening classes was initiated. As in Montreal, the response was beyond expectations, the total registration in 1946 exceeding fifteen hundred students. While a Y.M.C.A. project in inception, the Ottawa Association for the Advancement of Learning was organized as an autonomous and independent body, and continues as such.

2. SOCIAL EDUCATION

While "social" or "public affairs" education never had the status of the other "sections" or "departments" mentioned in this chapter, there was between 1931 and 1951 sufficient specialized effort to justify extended consideration in this chapter.

The basis of programmes in this area was the concern expressed in formal terms in the Cleveland statement. This concern was heightened considerably by the gradually increasing awareness of what were felt to be the prevailing injustices of the North American depression economy. At Cleveland, the concern regarding "Christian society" was expressed in the form of a policy resolution which read:

Resolved that the Young Men's Christian Associations of North America should regard as one of their fundamental privileges and functions the maintenance of an open platform on which may be discussed all questions affecting the economic, social, political, and spiritual welfare of the community and of the world.²

The National Council Annual Meeting, in 1931, recommended that Associations should "undertake to organize groups of its members for study of the Christian principles applicable to such a social situation."³ In 1932, it recommended "that greater emphasis be placed upon social education in the programme of the Association . . . in the area of industrial and international

offer, the Y.M.C.A. was at work. Local Y.M.C.A.'s opened their membership to men in uniform free of charge, an interim National War Services Committee was set up, and National staff assignments were made within a period of a few weeks. The expectation was that the Association would be asked to serve in much the same way as in the previous war, and the initial efforts were to build along the organizational lines found most successful in that experience. It was recognized, for example, that the war work must have its own secretarial leadership, and J. W. Beaton, General Secretary of the Montreal Y.M.C.A., a man of recognized administrative ability in the Canadian secretariat, was secured to act as Senior Secretary of the War Services work. A regular National War Services Committee was established, under the Honorary Chairmanship of J. W. McConnell, President of the Montreal *Star*, and the Chairmanship of James Y. Murdoch, President of Noranda Mines. Early in the discussions of this Committee, plans for a public financial campaign were discussed. Within a period of a few weeks, the Y.M.C.A., in terms of organization and leadership, was ready, in a way not possible in the first war until about 1916, to carry on an extensive war services programme.

1. WAR WORK UNDER NEW CONDITIONS

But the situation, and the opportunity for Association work, proved to be radically different from those in the previous war. To detail the reasons for this change would be to explain the complex social forces which had been unleashed in the twenty-year period between wars. Certainly, one aspect of the new situation was the growing support for public services in recreation and welfare, and the consequent feeling that the armed services should control, if not provide, their own leisure-time programme. Another trend of influence was the multiplication of welfare agencies, the growth of some impatience with overlapping of agency services, and the resulting desire for better planning and co-ordination of agency services in the community. Then, too, the criticism of some aspects of the Association's, as well as of other agencies' work, in the first war probably influenced plans for welfare services.

In any case, the government itself, through its own agencies, was prepared to play a much more active rôle than in the first

war, in caring for the various needs of men in the armed services. It was also prepared to control, co-ordinate, and supervise much more carefully, the activities of private agencies working with men in uniform. It seems obvious that the development of policy by the government in this respect, came with a great deal of uncertainty, and neither a policy nor a set of reasons for actions taken, were clearly expressed in the early months of the war. This can, of course, be understood, when the extent and nature of matters pressing upon the government in the early months of the war, are recognized. In the large scale of war decisions the problem of determining the rôle of private welfare and recreational agencies was probably not a matter of great import. But that the Association was to have less freedom than in previous war situations was early evident from the nature of government decisions.

The first shock to the Association came about a month after its offer to serve, when the Minister of National Defence announced that a Directorate of Auxiliary Services would be established, and that the Y.M.C.A.'s memorandum would be referred to the Director of Auxiliary Services. The new Director proved to be the President of the Dominion Command of the Canadian Legion, and, several weeks after taking office, he informed the Y.M.C.A. that it would be recognized as one of the national agencies for auxiliary services and that it would retain full autonomy in carrying out its war services programme.² With this announcement came a more adequate explanation of government policy: it was expected that the Association would provide many of its traditional services, and that it would serve in each command under the jurisdiction and supervision of the District Officer Commanding, assisted by the Deputy Director of Auxiliary Services. These latter were representatives of "a military establishment under the Adjutant General, formed with the objective of unifying all such services for land, air, and naval forces, and available for advice and co-operation to all recognized civilian agencies."³ The major organizations "recognized" were the Knights of Columbus, the Canadian Legion, the Salvation Army and the Y.M.C.A. Later, recognition was given to the I.O.D.E. and the Y.W.C.A.

Another new step was taken in January, 1940, when an agreement between the government and the National organ-

6. RELATIONSHIPS

One of the most complex problems that forced itself to the fore during this period was the matter of relationships with other agencies. Traditionally, the only relationship of major importance which occupied the attention of Association leaders was that with the Protestant churches. The 1945 study report devoted two long chapters to Relationships, discussing not only churches and ministerial associations, but relationships with a large number of agencies with which the Y.M.C.A. now had contact. The Y.M.C.A., because of its interest in religion, education, recreation, and other aspects of youth welfare, found itself under some pressure to maintain an active interest in the rapid developments in each of these fields. It had also some obligation to co-operate in planning with other agencies, both to prevent overlapping of services and to fill in obvious "gaps" in services to the community at large. *The Years Ahead* pointed out clearly the need for intelligent and visionary policies in the area of relationships; at the same time, recognizing that an overemphasis on developing and maintaining good relations "can easily involve so much time and energy that little is left to carry on the regular work of the Association."³¹ It was obvious that this was a problem that required wise statesmanship, if it was to be adequately handled.

As suggested, in the years immediately following the first war, a good deal of time was given to the matter of church relations, and a very real effort was made by Association leaders to win the support of church leaders, even to the point of asking a group of representative clergymen to "pass judgment" on Y.M.C.A. plans and policies. The approach of Best and his colleagues was somewhat different. Their point of view was that church leaders were, on the whole, facing the same confusions and the same problems. Many of them had the same objective as the Y.M.C.A., namely the spread of liberal Christianity in Canada. As a man with some status in the field of theology, Best was able to assume that the Association could work on these problems and towards this objective at the same level and on equal terms with the leaders of the clergy. Therefore, the approach was one of mutual sharing of ideas and a co-operative attack on some of the problems. The initiation of an Institute on Religion at Couchiching,

which was Best's particular responsibility, was an example of the Association's actually taking a lead in providing a forum for religious thinking in Canada. At each National Council meeting Best reviewed in a traditional way, the status of current relationships with the church. But, while it is evident that the problem was thus kept before the Council, and that experimental projects were attempted, there is no indication that relationships with church leaders markedly improved, nor that the problem of Y.M.C.A.-Church relations yielded to solution. After 1937, there was little discussion at Council meetings of relationships with the church, and even the historic organization of the Canadian Council of Churches in 1943 was passed with little notice. While the National Council was represented on, and attended regularly, meetings of the Canadian Council of Churches and various of its committees, developments in these bodies were seldom reported at Council or Executive meetings. Apparently over the years concern about relations with the church has, at the national level, gradually declined. On the other hand, as *The Years Ahead* pointed out, practice varies greatly in local communities; many Y.M.C.A. secretaries are members of the Ministerial Association, and at least half of the local Y.M.C.A.'s carry on co-operative projects with local churches.³²

With the growth in participation of women and girls in Y.M.C.A. programmes, the need for clearance of policy with the Y.W.C.A. became obvious. Relationships between the Y.M.C.A. and the Y.W.C.A. had been ones of mutual cordiality and helpfulness, but, throughout the years, Y.M.C.A. leaders were as certain as Y.W.C.A. leaders, that women and girls should not have a significant part in Y.M.C.A. activities. With the rise of co-education, however, local Y.M.C.A.'s yielded to the demand for "mixed programmes," and the question of the Y.W.C.A.'s "rights" in this respect came sharply to the fore.

In 1926, it was reported that thirty-three Associations were conducting work for women and girls, and that there was some uneasiness regarding this practice.³³ A committee was established to work with a group from the Y.W.C.A. on this matter, and, over the next ten-year period, a significant clarification of policy resulted. At the 1926 National Council meeting, the committee's first recommended policy was adopted. This called for:

(1) In cities of approximately 50,000 population and up it is desirable to have separate organizations and separate adequate equipment for both.

(2) In cities up to 50,000 it is desirable that there should be two organizations but not necessarily two complete plants. Where there are two plants, one for each organization, at least one of them should include gymnasium and swimming-pool, and in such circumstances the use of this equipment by the organization not possessing a gymnasium and swimming-pool should be on a rental basis.

(3) That where either organization serves the other sex it should be on a rental or fee basis and not as members.

(4) That before establishing new organizations or where extensions are contemplated in any community, there should be conference locally and nationally between the Young Women's and the Young Men's Christian Associations.

(5) That where there is no Young Women's Christian Association, and where the Young Men's Christian Association serves women and girls, the direction of the work should be under the supervision of women, preferably representatives of the National Young Women's Christian Association.

(6) That where both organizations exist there should be a joint local committee on co-operation consisting of representatives from each.³⁴

A modification and development of this policy was presented at the 1928 Annual Meeting. This called for (a) all Associations carrying on work for women and girls where there was no Y.W.C.A., to call upon the Y.W.C.A. National Council to organize a committee to supervise this phase of the work, which committee was to be known as "The Y.W.C.A. Committee," and (b) separate organizations of Y.M.C.A. and Y.W.C.A. Boards where the two Associations "agree to conduct a co-operative work in one building."³⁵ These amendments, however, were not adopted, but referred back for further study. They were, nonetheless, influential, and the practices suggested were followed in a number of Associations.

Continued work on this matter resulted, in 1936, in the adoption of a marked "forward step" in relationships with the Y.W.C.A. The new policy agreed upon stated:

I—In the organization of new Associations careful consideration should be given to the desirability of a combined work for both sexes.

II—That the collaboration of the Y.W.C.A. should be invited in the establishment of such organizations with the understanding that there shall be unity of administration, "one Association, one board, and one staff," both sexes to be represented on a basis of competence and compatibility, affiliation to the National Council of Y.M.C.A.'s and the National Council of Y.W.C.A.'s and through them, to other international bodies.

III—That the two Councils collaborate in a study of a number of smaller city Associations where a merger of two existing local organizations might be an advantage.

IV—That in communities where the Y.M.C.A. is now conducting work for women and girls, consideration be given to the organization of a women's committee and the engagement of competent women secretaries.

V—That in other communities where both Associations are well established the Y.M.C.A. continue to co-operate with the Y.W.C.A. by consultation and joint planning in matters of common concern.

VI—That the National Council Y.M.C.A. appoint a Standing Committee to co-operate with a similar committee of the National Council Y.W.C.A. in studying and giving direction to these aspects of our work.³⁶

This policy was apparently adopted in a number of new Associations then being established (e.g., Fredericton and Sudbury) and has served as a guide since that time. There has been no further development of this policy since 1936, and although relations between the two Associations apparently remain cordial, the joint committee has not continued to function in spite of evidences of deviations from the policy agreed upon.

A third area of relationships came under careful scrutiny in 1943 when Dr. Hugh Keenleyside proposed that the National Council Executive Committee "give consideration to the advisability of transferring the offices of the National Council from Toronto to Ottawa." The basis of Dr. Keenleyside's proposal was that there was evident a long-term trend towards increased responsibility by the government for the maintenance and elevation of social standards, and that it was essential for the Y.M.C.A. to:

(1) have intimate and early knowledge of the plans being considered by those Government agencies particularly responsible for policies in the fields of education (in the broad sense) and social welfare.



The **Margaret Eaton School Digital Collection** is a not-for-profit resource created in 2014-2015 to assist scholars, researchers, educators, and students to discover the Margaret Eaton School archives housed in the Peter Turkstra Library at Redeemer University College. Copyright of the digital images is the property of Redeemer University College, Ancaster, Canada and the images may not be copied or emailed to multiple sites without the copyright holder's express written permission. However, users may print, download, or email digital images for individual non-commercial use. To learn more about this project or to search the digital collection, go to <http://libguides.redeemer.ca/mes>.